THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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CREATIVE ACTION

FOR half a century Unitarianism has suffered from a paralysis of its virtues. We seem emotionally indisposed to look at the reality of our condition. Perhaps we need a shock of major dimension to make us aware that for too long Unitarians have been "nourishing a blind life". We need not wonder when some feel the explosive force of exasperation, levelled by a Speaker in Richard Cromwell's Parliament three hundred years ago, has just as much point to-day in a different context: "We are in a wood, a wilderness, a labyrinth. Some affirmative, some negative, which I cannot draw into one question. . . . The sun does not stand still, but I think you do not go forward".

Some years ago, E. L. Grant Watson described the stages in the development of one of the butterfly family, from lava to maturity. He observed that the organs of the future butterfly were stamped on the pupa, on the outside, whilst "there is nothing yet formed inside which directly corresponds with them". A most interesting instance of biological determinism, where external influence fixes the norm to which the living matter must be shaped. Without pressing the analogy too far, it may serve to suggest how many of the patterns of Unitarianism, as we know it locally and nationally, are consequences of ideas and circumstances long since serving a particular purpose yet still forming a mould we, in our time, are finding it difficult to break.

Targets Which Are Not There

Looked at in this way we can see how we have to revise our estimate of many judgments we have taken for granted. For instance, when we are chided for lack of pioneering in social service, how many are prepared to look behind the mere record of achievement through two centuries and enquire who made up the constituency of our dissenting congregations in the 18th and 19th centuries. Why were they interested in this practical expression of their religion? This would mean tracing the story of the transformation of the tradesmen of the seventeenth century into a new group known as "the middle class", which fixed its ideas on English life for two hundred years. They found a philosopher in John Locke, who imported the principles of the trade into philosophy, and their ablest propagandist in Daniel Defoe who defined their aims and desires. Last century they were represented by the well-to-do individual employer. They were dominant in most of our congregations, but they are no more. Yet when we speak and expound is it not as though we still spoke to this middle class? We aim at targets which are not there.

The Ministry and Other Matters

Consider the feature of congregational autonomy generally recognized in England as distinctive of our chapels. For historical reasons too lengthy to be explained in this article, we can explain how this has come about but, when we ask whether Unitarianism has a specific principle which clearly states what is meant by the "church", we confess that whilst we borrow from a dozen theories we possess no doctrine of our own. Thus, when we wish to meet changed conditions by closer integration in fellowship we form organizations on the basis of expediency but not theological principle. Ask what we teach concerning baptism, ordination, church membership, and the celebration of the Lord's Supper, how do we answer? Complacently we offer the multiformity of practices which exist amongst us and ignore the startling fact that really we are trying to get along on the religious equivalent of "laissez-faire". Now it is a great truth if we have discovered the secret of a creative religious fellowship where we all experience the joy of holding diversity in unity. Where is the theological expression of this? Do we just agree to differ or have we found the ground of unity in the Spirit?

Or, consider the sending forth of a young man commissioned to the pastoral office. What concept of the ministry is his congregation trained to uphold? What concept of the ministry has Unitarianism given him? By what authority does he preach, admonish, and instruct? On the authority of his college certificate? By his commission at the Recognition Service? Or simply because his name appears on the Roll of the General Assembly? Let us admit there is a variety of interpretation as to the meaning of the ministry, but surely we need to realize we are running away from the crux of the matter when we lightly say we do not wish to dogmatise. With fair words we can camouflage a vacuum! What frequently happens is that an individual minister is driven to derive his own idea of the ministry from his earlier association with another denomination; and all too frequently the ministerial status which is accorded owes its strength to the fact that there are orthodox people who still highly believe it is an honour and a privilege to maintain a Christian ministry.

What Has Unitarianism Got to Say?

So the questions continue to rise in the mind. Why should Biblical scholarship be assumed to have reached its highest and final point sixty years ago? The whole inheritance of the 19th century must be questioned. It seemed to offer such a complete and rounded interpreta-

tion of all that was necessary: it seemed to offer the best methods of studying religious experience. How often this has meant only the Unitarian presenting a somewhat smug appearance to the world as though he possessed a proprietary right in Christianity which bore the trade-mark "Unitarian Christianity". Is there no one humble enough and wise enough to say once again that we are Christians first, and Unitarians because we are Christians? Or must we face the fact that Victorian scepticism has triumphed in us and our proper course is to move out of the Christian tradition, even out of religious tradition itself?

Painful it may be to ask these questions but can we escape the hard necessity? Is it true that the neutral inquirer (if such ever existed) is the best to assess spiritual truth? Or that every problem resolves itself purely under rational inquiry and men immediately will engage to combat the evil? Or that there is nothing higher than private judgment? Is there no room for someone to plead for the recognition that he who has religious awareness is better able to appreciate what he seeks for in religion; that private judgment cannot function apart from social determinants? What has Unitarian to say when the will of man is impotent? What of the reality of sin? Where, in fact, is our theology rooted? One suspects that when the inquirer asks, we graciously usher him into "the red plush and mahogany" of a Victorian drawing-room. We are not modern at all.

Seeking Release

There is a deep spirit seeking to release its dynamic power to illumine, to heal, to save, to make whole and to restore, but it appears to be held in the frigidity of notions we must criticize, assumptions we must examine afresh. Perhaps new birth will occur when we are humble enough to forget to talk as though we had God's conscience in our keeping and we are aware how important it is that He has ours. Perhaps it will come when we are as willing to respond as was the young Samuel: "Speak, Lord, for thy servant heareth".

(Contributed)

"FORGOTTEN PEOPLE"

By Arthur Peacock

(Hon. Secretary General Assembly Social Service Department.)

UNITARIAN church secretaries are shortly to receive from headquarters an important circular. This article is to urge them to be on the alert for its arrival and to ask the people in our Churches to get busy thinking about ways and means by which something practical may be done to help the situation about which the circular gives information.

Let me say at once that the circular does not deal with a Unitarian domestic problem. Its theme is one of the most pressing problems in the world to-day—The problem of world refugees—My task is to bring home to the Unitarian community its profound seriousness. As we sit in the comfort of our own homes and enjoy life with our family and friends, few of us realize the extent of the present-day refugee problem and all the sorrows and heart throbs that it occasions.

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There are 30,000,000 refugees in the world to-day. 30,000,000! A United Nations Commissioner has described them as "forgotten people". There are, for instance, groups of White Russians, victims of the 1917 revolution, who twice in their lifetime have been uprooted and forced by changing circumstances to become refugees. A considerable number are victims of Nazi oppression, people deported from their homes to serve the German war effort. Others are victims of the tragic conflict that still causes tensions between Pakistan and India. The disturbances in Korea and Palestine have provided many more. And, alas, the situation does not seem to be slowing down. It is a sad commentary indeed on this twentieth century—the era of the charter for human rights—that it should have become the century of the homeless man.

What is being done to help these people? The United Nations has a special concern for those refugees who are "stateless"; who have no government to look after them in their distress and plight. In West Germany the authorities are striving to cope with the needs of some 11,000,000 people who have crossed the barrier which divides that nation into two countries. The Indian Government has made strenuous efforts of a successful nature to resettle some 7,500,000 of these people. Its neighbour Pakistan has made itself responsible for half that number. In the Middle East the United Nations has special responsibilities. It has some 900,000 people under its care in Palestine and its relief and works agency is doing a big job feeding, clothing and educating.

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With this widespread problem, as with so many others that challenge us in these days, what can be done to help? To resettle these millions of suffering humanity, so that they may be enabled to live normal lives again, is conditioned very largely by the factor of finance.

The United Nations reckons to spend £5,700,000 between 1955 and 1958. It had hoped to raise in 1955 from Governmental and voluntary agencies £1,500,000 to carry out its plan. But people did not care enough. Governments did not vote enough. It is imperative that the arrears in the financial target be caught up speedily if the four-year programme aiming at supplementary feeding, relief, medical assistance is to be implemented.

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I could fill this column with statistics telling of great achievements by the various U.N. agencies. I could, too, cite many very human stories. But there is room only to say this: statistics and stories reveal one great fact, and this fact calls for constant re-iteration. It is that those who *have* must give more they are giving at the moment to help the millions who *have not*. These men and women—yes, and children—must not remain "forgotten people". There must be sacrificial effort on the part of men of goodwill everywhere so that the present mood of complacency is overcome and the charge that this is "the century of the homeless man" proved untrue.

That excellent voluntary organization The United Nations Association has taken the initiative again in this matter just as it did two years ago when the nation-wide effort was sponsored. In that year £170,000 was the fine sum this body was instrumental in raising in this country to help the world's children who were in need. Now the Association is concentrating between May and October on similar practical aid for the refugees. It wants people in the Christian churches to help in this great work just as they did two years ago for the earlier appeal.

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And this brings us back to the circular that I mentioned at the beginning of this article. It is with this subject that the circular deals. Local committees are being formed. A door to door canvass is proposed. Churches are asked to initiate some congregational effort. Ninety per cent of the money raised will go to the refugee fund, ten per cent will go to U.N.A.—the body which labours that the word "refugee" will be but an evil memory.

Here is a great opportunity for people in our Churches to do a really practical job. If each Unitarian Church made an effort, took a special collection, organized a social function, our community could make a really worthwhile contribution.

And we are the people who ought. We talk of our love of freedom. We affirm our belief in human dignity. There are 30,000,000 people in the world, victims of those who have sought to trample freedom under foot and to whom the sacredness of personality has no meaning. We, of all people, because of our fundamental convictions ought to be in the vanguard of this great effort.

Dr. Van Heuven Goedhart, the U.N. High Commissioner for Refugees in his Nobel Peace Prize lecture said, "With love and our own example—the example in the sense of sacrifice—this problem can be solved. And if in the cynical times in which we live someone might be inclined to laugh at "love" and "example" as factors in politics, he should do well to be reminded of Nansen's hard hitting, direct and courageous words, based on a life of full sacrifice and devotion, "Love of Man is practical policy".

I urge Unitarians to prove that they believe this from the very depths of their hearts. The address of the United Nations Association is 25 Charles Street, London, W.1.

AN UNUSUAL DEDICATION

(A further account of the opening of an old Welsh Unitarian chapel at the St. Fagan's Welsh National Folk Museum.)

A Service which must have been unique in the annals of religious history, and certainly of the Unitarian Movement, was held at St. Fagans Welsh National Folk Museum, Cardiff, on Thursday, June 14. It was the occasion of the re-dedication of the old Unitarian Chapel "Pentrhw", originally built in 1777 at Drefach, in the Vale of Teifi, and recently transported and re-erected on the grounds of the Museum, ninety miles away.

St. Fagans itself is unique in that it is the only museum of its kind in Great Britain. Modelled after the National Museum of Scandinavia, it seeks to preserve all kinds of National architecture, ranging from simple old fashioned thatched cottages, and old homesteads, to a woollen factory, and a place of worship.

For some years Dr. Forwerth Peate, Curator of the Museum, had been searching for a typical Old Welsh Non-Conformist Meeting House, and his choice had fallen upon "Pentrhw". Application was made a few years ago to the Trustees, and consent was given with the goodwill of the Welsh Unitarian Society, and the General Assembly. The work of transporting the building, stone by stone, was commenced in 1953. With the work of demolition already in progress, a group of young Unitarians from "Graig" Chapel, Llandyssul, led by their Minister, Rev. J. Marles Thomas, held a farewell service inside the building. Most of these young people, together with two bus loads from Cardiganshire, journeyed to St. Fagans on Thursday to join with others in the official re-opening and dedication.

Situated in a wooded part of the museum grounds it opened its doors for the first time in its new home for the act of worship, and its ancient pews were once again filled with the followers of Free Religion. The devotions were taken by Revs. J. Marles Thomas and D. Jacob Dawes, and the Sermon preached by Rev. T. Oswald Williams.

At the close of the service Dr. Forwerth Peate expressed his joy at this historic gift to the museum, and explained that the old Chapel would be open for visitors, and for the different religious bodies to hold services therein.

The cause was originally formed at Pentrhw as a result of the Arminian controversy led by the Rev. Jenkyn Jones, who had already founded the first Arminian Church in Wales at Llwynrhydowen. For about twenty years the young congregation worshipped in the open air. Its first minister was Rev. David Lloyd. He was followed by Rev. David Dawes, Castell-Hywel, the renowned Bard and schoolmaster, both of whom paved the way by their free enquiry to the Unitarianism of Theodore Parker and James Martineau, as preached by Rev. Gwilym Marles. The last minister was Rev. Jenkyn Williams, who had the charge of "Pantteg" Chapel as well. Occasional services had been held at Pentrhw during the ministries of Revs. T. Arthur Thomas, Llwyndyrus, and E. O. Jenkins, Llwynrhydowen, but of late years the Chapel had been closed.

"SOMETHING SHOULD BE DONE ABOUT IT"

By John Brown

AFTER living abroad for years in countries where politics is a racket and the only way to influence events is to bribe an official, or marry into his family, it is pleasant to be back in Britain where freedom is real.

There is, however, too much cynicism about, and the phrase "'Something should be done about it" is on too many lips. The correct answer is always "Why don't *you* do something?"

Lincoln said "To sin by silence when they should protest makes cowards of men" and this is much more true to-day than it was a century ago. Men stood up for themselves more in those days, before income tax and card-index government. In Western Europe the middle class is dying with a whimper, and the new well-off class, the skilled technicians, sit watching TV while their unions are taken over by a handful of placard carriers and procession walkers — the stale sandwichmen of 1956.

There is a Russian proverb that has been acted upon by a lot of Russians (but not enough)—"If you wish to change tomorrow you must alter to-day". Mrs. Gerald Legge acted on this principle when she made her fuss about the dirt and untidiness and cracked cups at London Airport. If she had not taken this action — which literally changed London Airport's to-morrow—the place would have stayed in its squalor.

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We can all do something to alter our to-day and change our tomorrow. It is shameful to hear Englishmen questioned by police and reporters after a Teddy Boy gang fight these days—and they are common enough happenings. "I don't want to be mixed up in anything" is the theme-song, as disgusting in its self-pity and cowardice as most theme-songs of this century.

In Australia I have heard immigrants say "It's no good staying in Britain—they've gone soft. All the decent people were killed off in the two world wars, and there's only a bunch of creeps left". I have heard the same thing in Canada, especially since Mr. J. B. Priestley's exhortations to the Canadians about importing more "culture" from London. Culture is now a dirty word in Canada.

Our plain duty in our private and public lives is to tackle evil wherever it rears itself. Self-respect allows of no other course. As Queen Victoria said to Melbourne "I never wish to hear that word expediency again. A thing is either right or wrong". We might start off by cleaning the place up. If each of us deals with the person we see dropping litter on our open spaces this will have a more salutary effect than a lot of small print on a notice board. We have all been afraid of making scenes in public for too long, and I'm sure it is a bad thing to bottle up emotion. It is not a bit of good giving an insensitive person "a nasty look" for by definition he won't even notice it.

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It is high time we started going to political meetings again and livening them up. As things are a crowd of sixty is considered a mass rally, and an agent talking about "Bye-election fever" means he has seen people at meetings whose faces he did not recognize. At the last London borough council elections some candidates held no meetings, and at the 1955 general election some London candidates managed quite well with a single hall booking. This is not politics, but a national yawning at the old clichés.

After all, our representatives take their colouration from us, and if they do nothing it is because they imagine we don't want anything done. How many of us write to our M.P.'s? Yet any letter that is legible, clear, specific and brief from a constituent will get attention. A six to twelve page illegible moan will do no good, of course. The M.P. can sift a

glance that only a chip-on-the-shoulder pinhead would send such a letter, and most M.P.'s throw printed papers and mimeographed appeals straight into the waste paper basket, as I would myself in their place. Life is too short for this kind of junk, and the M.P. can recognize the professional lobbyist at long range.

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The letter-writer who imagines he has only a minute in which to present his case and thus writes down the facts in their simplest form is the person who will get action. In the same way, if you feel you would like to influence the affairs of a political party, it is a simple matter to go to their local offices, pay a subscription, and find out the date and time of the next meeting.

Go along, and you will be helping to create opinion, either by starting something yourself, or criticizing something you don't want. Right or wrong, listened to or laughed at, you will make an impact, and don't think because a vote goes against you that your ideas have died. They may be germinating in the mind of the man who has just criticized you. He may go home, tell his wife how he flattened you, and she may reply "but there's something in what she said". That will set off a chain reaction that may finish anywhere, even in a new Bill through the House. It has happened before. The important thing to remember is "Stand up and speak up"! Never mind about our self-consciousness—this is only a kind of vanity. If we only do the things we can do well, what a miserable life we're going to lead! In the days of the first Elizabeth men tried to do everything. A sea captain tried to sing and even compose and write poetry and play an instrument, while a country squire studied science and the arts as well as agriculture. Theirs was a better pattern of living than what most of us have to-day.

COMMENT

On Being Sure

THE proposition that probability is the guide of life, made current by Bishop Butler, has often been maligned, because it seems to suggest that we can never be sure that the beliefs we hold will not be superseded in time to come by some more probable belief. There are some, however, who hold a different view. Cardinal Newman, for example, in his *Apology*, says that this principle, which he learned from John Keble, was one of the most important he ever learned. He realized that taken superficially the tendency of this doctrine might seem destructive to faith, but he got over that difficulty by ascribing the firmness of assent which we give to religion, not to the probabilities which have directed our attention to it, but to the living power of the faith and love that accepted it.

In religion, then, it is not probability alone that produces certainty, but probability as it is put to account by faith and love. It is faith and love that give to probability a force which it does not have in itself. Faith and love are directed towards a divine Object; in the vision of that Object we live; it is that Object, received in faith and love, which renders it reasonable to take probability as sufficient for internal conviction. Thus the argument from probability is fundamentally, in the domain of religion, an argument from personality. This is, to my mind, a very powerful argument for a liberal faith; but it seems hardly adequate to carry the vast superstructure of the Catholic faith.

Segregation in Rhodesia

I have just been reading a glowing account, written by the Principal, of the hopes that are excited by the new University at Salisbury, in Northern Rhodesia, the buildings of which are now going up, and which will open formally next March. Given the whole social, political and economic structure of the country is based on racial segregation, he regards it as an experiment bold almost to the point of impudence.

Nominally the Central African Federation is committed to a policy of racial partnership although no one knows what exactly that means; but those who have been most active in setting up the University have a shrewd but unreasoned assessment of the best chance of self-preservation for the European minority which at present monopolizes political and economic power, but knows it must concede that power and share it with the African minority.

The only segregation practised at the new University will be the occupation of separate halls of residence by Africans and Europeans, a result of which will be that one African woman will have for the first year a whole hostel for herself. For the present the Government of the Federation is in less liberal hands than those that were responsible for the University. The political leaders have let the Africans know that no matter how great their economic and social advance they cannot hope to gain the power to which in a democratic regime their numbers might seem to entitle them. "We have not the slightest intention," said Lord Malvern last week, "of letting them control things until they have proved themselves and perhaps not even then. That will depend on my grandchildren."

At the same time the Europeans are receiving a wholly disproportionate share of the good lands. In Northern Rhodesia European farmers hold 4,500,000 acres, of which only 5 per cent was under cultivation last year. It looks as though one of the unintended results of the University will be a sense of frustration on the part of the trained African, which may lend itself to agitation for political disruption, of which Algeria at the present moment is giving so terrible an example.

A Sinecure?

In the days, a century and a half ago, when an all-Protestant parliament sat in Dublin, a famous orator remarked during a "scene," that he was the guardian of his own honour, whereupon another member got up only to be ordered by the Speaker to sit down. "But, Mr. Speaker," he pleaded, "I. . . ." "Will you please sit down?" "But," persisted the interrupter, "I only wished to congratulate the honourable member for Cork upon his sinecure." I rather think that some of us must have had somewhat similar thoughts when we thought of the future occupant of the Chair of Australian Literature which it is proposed to establish at Sydney University with an endowment of £A80,000. In the hands of the right man, however, such a professorship could be of the greatest benefit to Australian literary endeavour, especially as there is now a considerable and growing body of imaginative literature of distinctly Australian vintage, rather than, as used to be the case, a collection of compositions smelling and tasting of second-grade English ingredients.

That is true, not only of Australia, but also of the other dominions. The minds of the pioneers were too full with thoughts of the lands they had left, and when they had leisure from their labours, they sought hints of what they once had known even in what was novel and unrelated to their past; when they tried to make literature, it was only to imitate the thoughts and the moods of the writers of Britain; their children were placed too much between the old and the new to strike a confident note; but now their grandchildren feel at one with the land in which they live, even where the land of their forebears still holds a place in their affections. A New Zealand poet, Denis Glover, puts this very pointedly in an excellent anthology of New Zealand verse that has just been published:

> "I do not dream of Sussex downs
> Or quaint old England's quaint old towns.
> I think of what will yet be seen
> In Johnsonville and Geraldine."

Commentator.

WHY AND WHEREFORE?

(Weekly answers to questions)

Are Unitarians Christians?

IN answering this question, it is difficult to avoid the well-worn cliché—it depends what you mean by a Christian! The uninitiated tend to assume that a Christian is a follower of Jesus Christ, just as a Mohammedan is a follower of Mahomet, and a Buddhist a follower of the Buddha. The man-in-the-street's idea of a Christian is even simpler—a Christian is merely one noted for his charity, benevolence and large-mindedness. Now since most Unitarians would emphatically claim to be followers of Jesus of Nazareth, and since moreover, they have usually been noted for their charity and large-mindedness, they would appear to have every right to call themselves Christians.

But one cannot ignore the fact that most Christians in the present-day world (or at least, most articulate Christians) would not define a Christian merely as a follower of Christ, still less as one noted for benevolence. A Christian would be defined as one accepting certain definite beliefs about the person of Jesus Christ—i.e. that he was not just a human teacher and prophet but was, in some sense, God Incarnate, the Second Person in Trinity. The British Council of Churches for example, clearly accepts this definition of what constitutes a Christian. It describes itself as "a fellowship of Churches which accept the Lord Jesus Christ as God and Saviour".

In this sense Unitarians are not Christians, and what is more, they do not wish to be regarded so—in this sense. They may still regard themselves as followers of Jesus of Nazareth, but by orthodox definition, they cannot be regarded as Christians.

In spite of this it can still be argued that it is the official definition of Christianity which is at fault. In actual fact, Unitarians are most intimately associated with the Christian tradition. They accept Christian values, they use the Christian Scriptures, and their worship is essentially Christian in origin and in form. If the official definition of what constitutes a Christian excludes Unitarians, then it is clearly a spurious definition. It is perhaps worth noting that it is in any case a somewhat new-fangled definition. In bygone days, Unitarians and others who thought like them, were often cruelly persecuted. But they were never denied the right to call themselves Christians. They were regarded as heretics.—But a heretic, by definition, was most certainly a Christian, albeit a misguided and mischievous one. Indeed, it was just because heretics were regarded as Christians, and not as heathens (i.e. non-Christians) that they were persecuted.

A Unitarian therefore may legitimately claim to be a Christian, provided he is ready to admit that he may be a heretical Christian. Perhaps there is a certain irony in the fact that the official British definition of what constitutes a Christian—i.e. one who accepts Jesus Christ as God and Saviour—is in itself, from the strict point of view, blatantly heretical!

Correction

A correspondent has sent us the corrected quotation from Acton which was lightly used in last week's leader. Since the quotation is used frequently, here are the actual words of Acton written in a letter to Bishop Creighton:

"Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority: still more when you superadd the tendency of the certainty of corruption by authority."

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TEL.: [illegible]

THE NEW ESSEX HALL REBUILDING FUND

Mr. and Mrs. Christopher L. Wykes, Leicester C.	243	9	7
Manchester District Women's League	5	0	0
Swansea Church	17	7	6
Elizabeth M. Islip, Cambridge	3	3	0
Bank Street Women's League, Bury	5	0	0
Mrs. B. Dawson, Bury	1	0	0
Mrs. H. Rothwell, Bury		10	0
Speke Women's League	3	3	0
John F. Fyles, Hopkins Landing, British Columbia	5	0	0
K.J. and H.F.B. in memory of Dr. Lillie Johnson	15	15	0
Rev. A. H. and Mrs. Lewis, Shrewsbury			
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J. M. Street, Shrewsbury			
Tenterden Women's League	1	1	0
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Ald. Thackray's Effort, St. Helens	10	0	0
Liverpool District Women's League	10	0	0
Mrs. A. Broadbent, Shrewsbury	1	0	0
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Dr. E. Mackie, Glasgow	1	0	0
Swansea	1	14	0
Stourbridge Women's League	5	0	0
Mr. and Mrs. Whiteley, Nottingham	2	2	0
Mr. and Mrs. Alan Jones, Nottingham		15	0
Collecting Boxes at Bazaar, Leicester		2	9
Rev. L. Mason, Leicester	2	2	0
Miss P. Cooper, Leicester		10	0
Misses A. and B. M. Russell, Macclesfield	1	0	0
In memory of Horatio Ballantyne, Burgh Heath	2	0	0
Southern Unitarian Association	15	0	0
Mrs. J. Boraston, Ancient Chapel, Toxteth		5	0
Mrs. A. B. Hesketh, Ancient Chapel, Toxteth		5	0
Frank Cook, Ancient Chapel, Toxteth		10	0
Stockport Women's League (Total £3 3s.)		15	6
Mr. and Mrs. Charles Pollitt, Stockport	5	0	0
Unity Church, Portsmouth	5	5	0
American Unitarian Association premium on conversion of 10,000 dollars	86	14	4
Rev. Helen L. Phillips, West Grove, Cardiff	5	0	0
Mr. and Mrs. Dan Osborne, West Grove, Cardiff		10	0
Mrs. C. Skillington, Torquay	1	1	0
T. Armon, Paignton	1	1	0
Rev. C. Easton, Torquay	1	0	0
Rev. M. Easton, Torquay	1	0	0
Mrs. H. Price, Torquay	1	0	0
Lewisham Congregation	13	5	0
Women's League, Dover	17	0	3
Mr. and Mrs. Embry, Dover	1	0	0
David Embry, Dover		2	6
Mrs. M. Baker, Dover		5	0
E. Baker, Dover		12	3
Miss A. M. Marsland, Golders Green	1	1	0
Rev. J. P. Chalk, Croydon	2	2	0
Mrs. H. W. Bingham, Croydon		10	0
Anonymous, Croydon	10	0	0
Highgate Congregation	5	13	6
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Wandsworth Collecting Box		7	1
Anonymous, Croydon	10	0	0

R. A. Hamblin, Croydon		1	0	0
Joseph S. Low, Croydon	C.	12	3	3
London District Women's League		1	0	0
J. B. Willans, Kerry, Montgomeryshire		2	1	10
Miss M. R. Collins, Hastings			15	0
Mrs. H. Woffinden, Hastings		2	2	0
Miss N. Goodman, Hastings		1	0	0
Collecting Box, Hastings			13	0
Anonymous, Hastings		2	2	0
Miss E. Jones, Richmond Free Church			10	0
Mrs. Gaskell, Richmond Free Church			5	0
Miss Violet Reid, Richmond Free Church			10	0
Mr. Gaskell, Richmond Free Church			5	0
Miss Pickard, Richmond Free Church		1	0	0
R. Morris, Richmond Free Church		1	1	0
G. H. Gibbs, Richmond Free Church			5	0
Mrs. Megginson, Richmond Free Church		1	0	0
Mrs. Una Harrison, Richmond Free Church		1	1	0
Henry O. Sieberman, Richmond Free Church		1	0	0
Mrs. Wright, Richmond Free Church		1	0	0
Mrs. E. M. Colebrook, Richmond Free Church		1	1	0
A.G.M. Collection, Richmond Free Church		1	2	0
Dickens Banquet, Horsham		25	0	0
Mrs. Dykerman, Holland and Billingshurst		1	0	0
Mrs. M. E. Thackray, Horsham and Billingshurst		5	0	0
Miss F. J. Wright, Horsham and Billingshurst		5	0	0
Rev. and Mrs. J. M. Hall, Horsham and Billingshurst		1	0	0
C. H. Pollard, Hull	C.	60	17	5
Miss G. R. Tallerman, Cambridge		10	10	0
In memoriam T. Oliver Lee		10	0	0
Crewkerne Unitarian Chapel		22	6	0
Mr. and Mrs. T. L. Thomas, West Kirby		3	3	0
Miss A. Q. Walker, West Kirby		1	0	0
Miss V. Rohde, West Kirby		2	2	0
J. M. Prescott, West Kirby		1	0	0
O. S. Wood, West Kirby			10	0
Mrs. and Miss Crowther, West Kirby		2	2	0
Mrs. E. A. Holder, West Kirby		2	0	0
Mrs. F. M. Gillibrand, West Kirby		2	0	0
Members and Friends of Dean Row Chapel (1st instalment)		100	0	0
Mr. and Mrs. Frank Greenwood, Stalybridge		1	1	0
Mr. and Mrs. H. Thompson, Stalybridge		5	0	0
Mrs. P. Thompson, Stalybridge		5	0	0
Anonymous, Stalybridge		2	0	0
Mr. and Mrs. T. Whitehead, Stalybridge			10	0
Mr. and Mrs. J. C. Robinson, Stalybridge			10	6
Young Ladies' Circle, Stalybridge		2	2	0
Miss B. Kenyon, Stalybridge		3	0	0
Unitarian Sunday School, Stalybridge		5	0	0
Ladies' Congregational Society, Stalybridge		3	3	0
Miss A. M. Stoors, Stalybridge		1	1	0
Miss N. Wilkinson, Stalybridge			5	0
Adult Class, Stalybridge		3	3	0
Dramatic Society, Stalybridge		3	0	0
Miss C. Jackson, Stalybridge			2	0
Stalybridge Unitarian Church		5	2	6
Church and School Social Effort, Stalybridge		13	5	0
Mrs. D. Butler, Bury		2	0	0
Mrs. D. Park, Bury		1	0	0
Mrs. G. Greenhalgh, Bury		1	0	0
Miss N. Greenhalgh, Bury		1	0	0
In memory of Miss Stoake, Kidderminster		5	0	0
H. J. Mobbs, Attercliffe			10	6
P. Cooper, Attercliffe			2	6
Attercliffe Unitarian Church		10	10	0
Mr. and Mrs. H. Carnell, Attercliffe		2	0	0
P. Cooper, Attercliffe			2	6
Letchworth Unitarian Church		1	10	0
Miss J. E. Lindsey, Letchworth		12	3	6
		£952	15	9

C. indicates seven year covenants and includes Income Tax at the present rate of 8s. 6d. in the £.

Total Donations and Promises:			
Total as published April 21, 1956, less double entry	£51,827	4	10
Add above list	952	15	9
	£52,780	0	7

The Treasurer is: Mr. Leslie Procter, Willow House, Waterfoot, Rossendale, Lancs.

IT OCCURRED TO ME

By Muriel Hilton

IN *Journey Down a Rainbow* J. B. Priestley and his wife, Jacquetta Hawkes, give an account of a voyage they took together to the United States. He went to Texas to explore the mass civilization of Dallas and Houston, and she to New Mexico to study life among the Pueblo Indians. Priestley's observations do not embrace how the people work so much as how they spend the money they have earned—how they feel when they are relaxed—and he believes it is then that they are most impressionable. And he believes that what is to-night for them may be to-morrow night for the rest of them.

Throughout his travels and his stay in America he met with nothing but kindness and generous hospitality, and his wife testifies to the same spontaneous helpfulness, but the picture he draws of life in these prosperous towns makes one shudder. He coins in this book, some new collective words which he claims do not simply apply to America, though America is giving the lead. The word Admass is his name for the whole system of an increasing productivity, plus inflation, plus a rising standard of material living, plus high pressure advertising, plus mass communications, plus cultural democracy and the creation of the mass mind, the mass man.

I have always enjoyed J. B. Priestley's writings, his enthusiasm, his thirst for life, his condemnation, his fury and his prophetic insight. Here it is given full rein, and the book is a long tirade of anger at the degradation of human values. There is plenty of humour too, and amongst his graphic descriptions and pungent criticisms, a lay sermon of exceptional value addressed to all those who are willing victims of this machine-made mass civilization.

Jacquetta Hawkes writes with great feeling and charm about New Mexico and the Pueblos. "Can we not learn from them," she writes, "that individuality, and the imaginative qualities are bound to perish unless we cultivate peace, privacy and some loveliness?"

It occurred to me when reading this stimulating and absorbing book that it would make fine discussion for our literary societies and Women's Leagues. We are entering the age of atomic power and what is called automation, and we have been warned, for Admass is creeping and encroaching here, a danger to the distinctive elements in individual personality.

★

"Well, what can *I* do about it?" is the posing question after reading Mr. Priestley's warning. We have to live in this modern world, and very few would like if it were possible to discard the advantages of much of the amenities of our machine world, but surely we can all make refusals and consciously discard "the trash that smothers excellence". The support of our churches, our faith in Liberal Religion is an antidote to mass-mindedness. As Dr. Frederick May Elliott has said, "What was needed at this time, what Liberal Religion had to stress in this age is the need for more faith in man's power to live as God meant him to live. What man had made, then could learn to use rightly. Liberal Religion had to generate its faith and power to urge that the great tools in man's hands were used for the enhancement of human personality and not on fashions that might destroy it".

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 1st, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Trevor Nicholas
ALTRINCHAM, Dunham Road Chapel, 6.30, Rev. A. Vallance
AMPTHILL, Unitarian Church, Knowsley Road, 11.15 Mr. I. Marsh, 3, Rev. S. H. Knight
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BERRIED GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. C. S. Dence
BILLINGSHURST, Free Church, High Street, 11.15, No Service
BIRKENHEAD, Unitarian Church, Shrewsbury Road, 6.30, Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. G. J. Griffin
BIRMINGHAM, Wyverley Road, Oldbury, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGregor
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Evans
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
BOLTON, Hallwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
BOLTON, Unity Church, Deane Road, No Services
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss G. Knighton
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Shuttler
BRISTOL, Guildford Road, 11, Rev. A. H. Shuttler, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Supply
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHATHAM, The Church of the Great Commission, Hamond Hill, 3, Mr. R. Pierrepoint
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. Hibbert
CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Dudley Richards
CHOPWELL Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
CORSLEY, Staffs., Old Meeting House, Old Meeting Road, Rev. H. Gore
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
COVEY, Free Christian Church, Beech Street, 6.30, Supply
CROWBORO, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. B. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Dowding — Styal, 6.30, Rev. A. B. Dowding
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45 and 6, Rev. H. S. Carter
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DORKING, Ashcombe Street, Unitarian Church, 11, Junior Church, 6.30, Mr. S. E. Bailey
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. R. Fineron
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehead
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavender
EXETER, George's Chapel, South Street, 6.30, Supply
GAY CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply.
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
GLOUCESTER, Barton Street, 2.45, Rev. Barbara Thomas
GUERNSEY, Ward Street Church, 11.15, Rev. R. Nevin Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Stubbs
HALIFAX, Northgate End, 10.45, Mrs. N. Tempest, 6.30, Mr. R. Blackburn
HARWICH, Free Christian Church, South Terrace, 11, Rev. Dorothy Hilton, 6.30, Mrs. Myers, Ipswich
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Gledhard
HORSHAM, Worthing Road, 6.30, No Service
HUDDERSFIELD, Fitzwilliam Street, 11, Mr. Ronald Blackburn
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pugh
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Supply
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian Gholand
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. Watkin
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Sunnycroft, Miss J. E. Lindsay, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. McElderry
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Rothwell
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Renshaw Free Church, 11, Rev. C. A. Pope
LIVERPOOL, Domestic Mission, Hill Street, 6.30, Rev. R. Morgan
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. E. Bayley
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Mr. G. Craig
LIVERPOOL, Hope Street, 6.30, Rev. Charles Pope
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Sidwell Price
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Lloyd
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Rev. John Kelly
LONDON, Brixton, Effra Road, 11, Rev. H. R. W. Stephen
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. F. Dalton
LONDON, Golders Green, Hoop Lane, 11, Dr. M. Rowe, 6.30, Rev. K. C. Templeton
LONDON, Hackney, New Gravel Pit Church, Chatham Place, Morning Service, 11, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. T. J. Jones
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Templeton
LONDON, Hinde Street, 6.30, Rev. W. Wadsworth
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. F. Hankinson, 6.30, Rev. Rosamund Barker
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Rev. J. Kirtly
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. S. R. Martin
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lloyd
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mrs. E. Savage
LYTHAM St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
MARSTON, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. David C. Dore
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Reddish
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warhurst
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MAPPLE, Unitarian Hall, 11 Stockport Road, 3, each Sunday
MEDBOURNE, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (nr. Lancaster)
MORETON-HAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. Tooke
MORLEY, Christian Church, Stanford Road, 10.45 and 6, Supply
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-on-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Ceiran Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. E. B. Sharp
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. Wilkinson
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. P. C. Whiteman
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. Kirkley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Supply
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RINGWOOD, Hants, The Meeting House, 6.30, Mr. J. R. Sturges
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. Birr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
SALE, Addison Road, 11, Rev. John Gill
SCARBOROUGH Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins, 6.30, Mr. H. Matthews
SHEFFIELD (Ashcliffe), 6.30, Mr. T. H. Moss
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. Schulz
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tebby
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Supply
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. H. A. Guy
SOUTHEND-on-SEA, Disnbey Road, 11, Children's Church, 6.30, Flower Service
SOUTHPORT, Portland Street Church, 11 and 6.30, Supply
STOCKPORT, Unitarian Church, St. Petet's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Rev. S. R. Butler
STOCKTON-on-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. A. H. Lewis
SWANSEA, Pentonld Free Christian Meeting House, 11, Rev. S. Jones
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also, 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Supply
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cottrell, 2.30, Sunday School
TOTTERDOWN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kirkby
TORRINGTON, Unitarian Church, 10.45, Mr. H. Kershaw, 6, Mrs. F. Chatburn
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Cowper Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
WALLASEY, Memorial Church Manor Road, 11 and 6.30, Rev. Edgar W. Hill
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Dr. D. Abbotsgrall
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Rev. W. T. Wilkins
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unity or Church, Cathedral Place, C.2; Un tarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply Manse Telephone LX 5321
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STANMORE COMMUNITY CHURCH, Austin Road, Stanmore (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Butterley

CANADA

MONTREAL, Church of the Messiah, Stanbridge Street West, and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

(Continued on page 220)

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will be held on

Saturday afternoon, July 7, 1956

at 3 p.m.

in The Ilford Church, High Road, Ilford

Ministers conducting the Service are the Rev. J. P. Chalk; Rev. Wilfred Waddington, B.A., B.D., and the Rev. Keith C. Treacher.

After the Service refreshments will be available in the Church Hall. A postcard will oblige if you are coming and wish to stay on for a cup of tea and a chat.

Please notify—Mr. A. Causebrooke, 333 Eton Road, Ilford.

(Continued from page 219)

NEW ZEALAND

AUCKLAND, Unitarian Church, Pitt-Constitution Road, 11 and 7, Rev. E. H. Morgan
WELLINGTON, Services suspended, Enquiries—Mrs. Wirth, Tel. 41-272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maldon C. Ratten

NEWS

North-East Lancashire Unitarian Sunday School Union: A joint Service was held at Trafalgar Street Unitarian Chapel, Burnley, on Sunday afternoon, June 10. This Service was attended by 150 parents, teachers and scholars from Newchurch, Rawtenstall, Burnley, Colne and Padiham.

The Service was conducted by Paul Wolfindin, of Colne, and the Lessons were read by William Clarke, of Rawtenstall, and Margaret Waddington, of Padiham. The address was given by Rev. G. W. Petts, of Colne. The organist was Miss A. Grimshaw, of Padiham.

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AT THE FILMS

"Ten Days to Die" (Cameo-Polytechnic) is directed by the veteran G. W. Pabst and based upon a film story by Erich Maria Remarque, the writer of the world famous "All Quiet on the Western Front". It deals with the last ten days of Hitler and is almost entirely set in the monster of steel and cement, the Fuehrer's bunker. Hitler is played by Albin Skoda, a moving figure of defeat and fanaticism being crushed by stronger force, a worm struggling for cover under the last available stone before the farmer's boot finishes off the job, a figure far removed from the Hitler of Party Rallies. It is sincere and powerful in its effect. The film is a study of ruin, despair, abandon, the inevitability of death in a slave state. Although it admits to a story centred around the fictitious Capt. Wuest (Oskar Werner), for the most part the film claims to be founded upon the account of eye-witnesses. It is depressing because everybody is so foolish and cruel. A film of Hitler's life would be more instructive than a film about his death.

Also showing—"A Short Vision", a cartoon by Joan and Peter Foldes, a film which created a sensation in America (and with good reason), giving a warning of what would happen if an atom-bomb were used aggressively. A horror film—but brilliant.

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